

ahead for the acquisition of correct knowledge; our schools rumage the classics for mental development; the archaeologist is a more interesting character than the explorer in new fields.

For statesmanship we look backward to the seventeenth and eighteenth centuries; no sane man is looking for much during the twentieth in that direction; great men are born in poverty and cradled in adversity; great wealth and resultant ease and conveniences tend to contract the mind.

Again, for colossal piety we look backward. Knox and Wesley and Whitfield and Fox and Moore, together with many more of their days are the stars in the spiritual firmament. The twentieth century promises but little in the direction of holy living, or mighty spiritual power. The materialism of modern schools has already well nigh destroyed credence in the supernatural, and their influence is expanding rather than contracting.

Under my second head I observe first that the material advancement of our day is the outgrowth of spiritual development in past days. The discoveries and adaptations of the two great physical forces which have brought such unspeakable convenience, and comfort and wealth to the world were made since the reformation in the fourteenth and fifteenth centuries, and nearly all of them in Protestant, Christian countries. When men began to worship the Creator rather than the creature, (the virgin, the Pope and the saints) God illuminated the minds and intensified the perceptions of mankind; wonderful genius, and material advancement has been the result. But great material blessing brings about a feeling of self-sufficiency; the Blessor is forgotten, and the material becomes the God; there is a very marked growth in this direction even before we enter the twentieth century. Judgment and hell and torment are back numbers, already getting musty on the shelves of materialism, so there is nothing to fear in that direction and all to gain in this life, and men are scrambling for the biggest pile like college boys for the ball in a foot ball game. We call it competition, the life of trade, it will be that with a vengeance at some time during the coming century.

If time lasts a little longer there will of course be great fortunes and great enterprises, great splendor and great display, great fetes and great feasts, but as greatness in these directions has always resulted in mental decadence, and the fall of kings and dynasties and dispensations, so it will again. Jesus with divine pre science has even foretold this very result in Luke 17:26, 27, "And as it was in the days of Noe so shall it be in the days of the Son of Man." They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all. That is all that were eating and drinking and marrying and giving in marriage, or making a materi-

alistic or natural life the highest aim of their ambition.

To be brief, I believe first, that the Jews as a people and a nation will establish themselves again in the land which God gave to their fathers for an everlasting possession, and that in the early part of the twentieth century. My reasons for this expectation are found in Jer. 3:14 19, and Hosea 1:10, 11, and in harmony with those scriptures the present Zionistic movement consisting of over one thousand Zionist societies organized during the last few years thru-out the world wherever Jews are found, with a large contingent of them already in the Holy land.

Secondly, owing to the fact that the Zionistic movement is altogether a rational and materialistic and in no sense a spiritual movement I believe that the anti Christ will be developed thru it according to Dan. 7:25, and 9:27.

Thirdly, I believe that following the assumptions of the personal anti Christ will be the coming of the Lord Jesus himself again, first to call forth the dead saints from their graves, and simultaneously change the living saints as in the twinkling of an eye from mortal to immortal beings, and bring them altogether to himself in the air, and then a few years later come with his saints (the bride) in judgment upon the earth, to destroy the anti-Christ, chain satan for a thousand years, and subdue the nations unto himself: it is then that the meek will inherit the earth, and Jesus will sit upon the throne of David and reign as King of kings and Lord of lords. This according to many scriptures in both the Old and New Testament, Hosea 3:4, 5, possibly the most pointed one. Then in natural order will follow the fulfillment of Isaiah 2:2-4, which reads as follows: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it, and many shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem, and he shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

I think it will be admitted by every reader that I am not at all pessimistic concerning the events of the twentieth century. I believe it will be the greatest century of both eras, and that the marvelous, physical and material advancement of the nineteenth is simply preparatory to the consummation of the events of the twentieth. The Prophet Zechariah, in his last chapter tells us that when the Lord reigns upon the earth all the families of the earth must represent every

year at the feast of tabernacles in Jerusalem; this would not be possible without steam and electricity, but with the development of those two sister forces that is altogether possible even if there is no further improvement in them.

Readers that are disposed to treat the divinely prophetic part of this article as mere speculation are of course free to do so, but to serious minds I would commend the careful reading of the references given, and follow them up with other references, and thus gain a clear view of the things that must shortly come to pass. Let us have our lamps trimmed and filled and burning for the coming of the Bridegroom.

WHAT THE NEW CENTURY OUGHT TO DO

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My imaginative faculties have never been sufficiently developed to allow me to behold all the marvelous things which fancy portrays for the benefit of many who deign to see wonders limited only by time or space.

To be practical, rather than sentimental, I cannot see that the last year of the nineteenth century and the first year of the twentieth century are, because of their relation to the centuries, fraught with any greater possibilities than any other succeeding years. Yet they may be productive of greater things because universal attention is drawn toward them. The proximity of the new century has awakened the speculative in many a slumbering mind and marvellous things are prophesied for this wonderful cycle of time.

In a recent number of *The Ladies' Home Journal*, Mr. J. E. Watkins, Jr., has given the result of interviews with twenty eight of the wisest and most careful men in our greatest institutions of science and learning. These men in their wisdom see some of the most unique results as fruit of the new century.

One thought was forcibly brought to mind as I read their prophecies. Of the twenty-eight given, all have to do solely with the material and the physical, and not one with the moral and the spiritual.

Does this collection of opinions mean anything? What does it indicate for the new century? This is called the commercial age of the world. Shall the new century be a more cold, calculating, commercial century than the past? Shall the struggle for existence be with the material and the physical more than in former years?

If so, what the new century ought to do is plain. It ought to meet the demands of the physical in a way to make them conducive to the moral and the spiritual. This will be done by realizing the great truth that the right use of the physical promotes the well being of the spiritual. I have yet to learn that this world is evil *per se*, or that a man can not glorify God by giving himself to the task of making the most of this world by making it count for God and his fellow-man.

The new century ought to exalt labor and ennoble thrift and industry by opening be-